

ה וַיֹּאמֶר יְהוֹשֻׁעַ אֶל-הָעָם הַתְּקַדְּשׁוּ כִּי
מָחָר יַעֲשֶׂה יְהוָה בְּקִרְבְּכֶם נִפְלְאוֹת:

ו וַיֹּאמֶר יְהוֹשֻׁעַ אֶל-הַכֹּהֲנִים לֵאמֹר שְׂאוּ
אֶת-אֲרוֹן הַבְּרִית וְעָבְרוּ לִפְנֵי הָעָם וַיִּשְׂאוּ
אֶת-אֲרוֹן הַבְּרִית וַיֵּלְכוּ לִפְנֵי הָעָם:

ב וַיֹּאמֶר יְהוָה אֶל-יְהוֹשֻׁעַ הַיּוֹם
הַזֶּה אֶחָל גִּדְּלֶךָ בְּעֵינֵי כָל-יִשְׂרָאֵל אֲשֶׁר
יֵדְעוּן כִּי בְּאִשֶּׁר הָיִיתִי עִם-מֹשֶׁה אֶהְיֶה
עִמָּךְ:

3:5 [One day it happened] [that Joshua spoke] to the people, “[Sanctify yourselves],
because [on the morrow] [there will be accomplished] [by YHWH] [in your midst], [wondrous things].”

6 [Then further] [spoke Joshua] to the priests, [saying this]:

“[Take up] the ark of the covenant, [and cross over] before the people.”

[And they carried] the ark of the covenant, [and they went up] before the people.

7 Then said YHWH to Joshua, “Today—[this very day]—

[I will begin] [to exalt you] [in the eyes] [of all Israel], so that [they may know] [that it is surely true]:

[just as I] [had been in fact] with Moses, I shall be with you.

(Sephardim begin here)

5:2 It was [at that time] that spoke YHWH to Joshua, “[Make for yourself] knives [out of flintstone],
[and—once again]—circumcise the Israelites, [a second time].”

3 So he made for himself—Joshua—made knives [out of flintstone],
and he circumcised the children of Israel [at the hill] [called *Araloth*] (“Foreskins”).

4 Now this is the reason (*davar*) [that he circumcised them]—Joshua: [all of the people]
[who had come out] of Egypt—all the males: [all of whom in fact] | were [men of war]
had died in the desert on the way, [when they came out] from Egypt.

ב בַּעֲתָה הַהִיא אָמַר יְהוָה אֶל-יְהוֹשֻׁעַ עֲשֵׂה
לְךָ חֲרָבוֹת צָרִים וְשׁוּב מִלְּאֵת-בְּנֵי-יִשְׂרָאֵל
שְׁנִית:

ג וַיַּעַשׂ-לוֹ יְהוֹשֻׁעַ חֲרָבוֹת צָרִים וַיִּמָּל
אֶת-בְּנֵי יִשְׂרָאֵל אֶל-גִּבְעַת הָעֵרְלוֹת:

ד וְזֶה הַדָּבָר אֲשֶׁר-מָל יְהוֹשֻׁעַ כָּל-הָעָם
הַיֵּצֵא מִמִּצְרַיִם הַזְּכָרִים כָּל אֲנָשִׁי
הַמִּלְחָמָה מֵתוּ בַּמִּדְבָּר בְּדֶרֶךְ בְּצֵאתָם
מִמִּצְרַיִם:

ה כִּי־מִלִּים הָיוּ כָּל־הָעָם הַיִּצְאָאִים
וְכָל־הָעָם הַיִּלְדִּים בְּמִדְבָּר בַּדֶּרֶךְ בְּצֵאתָם
מִמִּצְרַיִם לֹא־מָלוּ:

5:5 [Since circumcised] they were—[all the people] [who did come out].
[But as for all of the people] who were born in the desert [along the way]
when they came out of Egypt—[they were not circumcised].

ו כִּי | אַרְבָּעִים שָׁנָה הָלְכוּ בְּנֵי־יִשְׂרָאֵל
בְּמִדְבָּר עַד־תָּם כָּל־הַגּוֹי אֲנָשֵׁי הַמִּלְחָמָה
הַיִּצְאָאִים מִמִּצְרַיִם אֲשֶׁר לֹא־שָׁמְעוּ בְּקוֹל
יְהוָה אֲשֶׁר נִשְׁבַּע יְהוָה לָאֲבוֹתָיו
הָרְאוֹתָם אֶת־הָאָרֶץ אֲשֶׁר נִשְׁבַּע יְהוָה
לְאֲבוֹתָם לָתֵת לָנוּ אֶרֶץ זָבַת חֶלֶב וְדָבָשׁ:

6 [For indeed] | [for a full] [forty years] they walked—
[the children of Israel walked on] [in the wilderness], until they perished—the whole nation—
men of war, [who had come out] of Egypt, who had not heeded the voice of YHWH
of whom there swore YHWH [to them] [that He would not] [let them] [see the land]:
[the land that been] sworn by YHWH [to their fathers] to be given [to them];
[it being a land] that flowed with milk and honey.

ז וְאֶת־בְּנֵיהֶם הָקִים תַּחֲתָם אַתָּם מָל
יְהוֹשֻׁעַ כִּי־עֲרָלִים הָיוּ כִּי לֹא־מָלוּ אוֹתָם
בַּדֶּרֶךְ:

7 [As for their sons], [God raised them] [in their stead].
[They are the ones] that were circumcised by Joshua, since uncircumcised they were,
[because of the fact] that they had not been circumcised, [along the way].

ח וַיְהִי כַּאֲשֶׁר־תָּמוּ כָּל־הַגּוֹי לְהַמּוֹל
וַיֵּשְׁבוּ תַּחֲתָם בְּמַחֲנֶה עַד חֵיוֹתָם:

8 [And it was] when finished was the whole nation, [from being circumcised],
[they remained there] [in their place] [until such time] [as they were healed].

ט וַיֹּאמֶר יְהוָה אֶל־יְהוֹשֻׁעַ הַיּוֹם גִּלְגָּלְךָ
אֶת־חֶרֶפַת מִצְרַיִם מֵעַלֵיכֶם וַיִּקְרָא שֵׁם
הַמָּקוֹם הַהוּא גִלְגָּל עַד הַיּוֹם הַזֶּה:

9 Then said YHWH to Joshua, “[On this very day] [I have rolled away] the reproach of Egypt
[from off of you]. [Thus it is that they call it]—[they gave it a name]—
the place [where this happened], *Gilgal* (“wheel”), until [the present day].

י וַיַּחֲנוּ בְּנֵי־יִשְׂרָאֵל בְּגִלְגָּל וַיַּעֲשׂוּ
אֶת־הַפֶּסַח בָּאֲרָבָעָה עָשָׂר יוֹם לַחֹדֶשׁ
בָּעֶרֶב בְּעֶרְבוֹת יְרִיחוֹ: **יא** וַיֹּאכְלוּ מִטֶּבֶר
הָאָרֶץ מִמַּחֲרַת הַפֶּסַח מִצּוֹת וּקְלוֹי בִּעְצֵם
הַיּוֹם הַזֶּה:

10 So they camped—the children of Israel—at Gilgal. [They performed] [the rite of the Passover]
[on the four and tenth]—the fourteenth day [of the month] [in the evening] on the plains of Jericho.
11 And they did eat [from the produce] [of the land] from the day after observing the *Pesach* (Passover).
[They ate *matzah*] (unleavened bread) [and roasted grain] [on that very] same day.

יב וישבת המן ממחרת באכלם מעבור
הארץ ולא היה עוד לבני ישראל מן
ויאכלו מתבואת ארץ כנען בשנה ההיא:

יג ויהי בהיות יהושע ביריחו וישא עיניו
וירא והנה איש עמד לנגדו וחרבו שלופה
בידו וילך יהושע אליו ויאמר לו הלנו
אתה אסלצרינו: **יד** ויאמר לא כי אני
שרצבא יהוה עתה באתי ויפל יהושע
אלפניו ארצה וישתחו ויאמר לו מה
אדני מדבר אלעבדו:
טו ויאמר שרצבא יהוה אל יהושע
שלנעלה מעל רגלך כי המקום אשר
אתה עמד עליו קדש הוא ויעש יהושע
כן:

ו ויריחו סגרת ומסגרת מפני בני
ישראל אין יוצא ואין בא:

ז ויהי יהוה את יהושע ויהי שמעו
בכל הארץ:

5:12 There ceased the manna [on the day after] [they first ate] from the produce of the land.

[And there was not] [any longer], [for the children of Israel], manna.

[But they did eat] of the produce of the land of Canaan [in the year] that followed.

13 [And then it happened], [when he came]—[Joshua had arrived at] [the town of Jericho],
he lifted his eyes and saw: [there was a man] standing [before him], his sword unsheathed in his hand.
[He went over]—Joshua [went to him], and asked of him, “Are you one of us, [or of our enemies]?”

14 [And the man replied] | “[Neither of these]. [This is who I am]: I am captain of the host of YHWH,
who now [have arrived]. [He then fell down]—Joshua [fell on his face] to the ground in prostration,
and said [to the man], “What does my master command his servant?”

15 [And he replied]—the captain of the host of YHWH—[to the words of Joshua],
“[Remove your sandals] from your feet, because [this very place]—
[of which] [you in fact] are standing upon it—holy [it truly is]. And so Joshua did so.

6:1 [Now Jericho] [was shut up] tightly, [because of] the children of Israel.
None went out, and none came in.

6:27 And it was that YHWH [was with Joshua]
[end melody] [and his renown] [was spread throughout the country].

Len Fellman's English readings with tropes

The purpose of this project is to translate *THE SONG OF THE TORAH* into English.

I work by comparing as many as ten English translations of a *pasuk* and creating a cantillated English sentence that sounds as much as possible like the Hebrew. They follow the Hebrew as closely as possible, word for word and trope by trope. The English language has an amazing flexibility, making it possible to make the English word order match that of the Hebrew quite well, allowing for some “poetic licence”, and some willingness on the part of the listener to be “carried” by the melody more than by the English syntax. The translation needs to sound good when *chanted*, but not necessarily when *spoken or read*.

Unlike most translations, these “transtropilations” are not intended to be a substitute for the Hebrew. On the contrary, they are meant to provide a “window” into the Hebrew text and its musical expression. My ideal listener knows enough Hebrew and has enough interest to follow the Hebrew in a bilingual text while the *leyner* is chanting the English version, to bring the Hebrew text to life, both *verbally* and *musically*. For this purpose I use *exactly* the same tropes in the English as in the Hebrew (almost always on the corresponding English word).

The texts can be used to do **consecutive translation**, i.e. leyning a phrase in Hebrew, followed by the corresponding phrase sung in English. Some of my recordings demonstrate this. I do this frequently when leyning for groups that either know little Hebrew, or that don't have a *chumash* in front of them.

I favor literal translations (e.g. “cut a covenant”) to call attention to Hebrew idioms, and towards simpler (even if less accurate) words (e.g. Ex. 12:7 “beam above the door” rather than “lintel”) to be easier to follow. If my readings provoke a discussion of the Hebrew, I consider that as justification for using less-than-idiomatic English. I try to find just the right balance between “literalness” and “listenable-ness”. A primary goal is throwing light on the Hebrew syntax.

In order to adapt the trope symbols to a left-to-right language like English, I *reversed* the direction of the trope symbols:

mercha tipcha munach tevir mapakh or yetiv kadma or pashta gersh gershayim telisha katana telisha gedola

(Generally speaking the *conjunctive tropes* such as mercha, munach, mapakh, kadma, and telisha katana “lean toward” the words they “conjoin” to, while the *disjunctive tropes* such as tipcha, gersh, gershayim, and telisha gedola “lean away” from the words that follow, so as to create a sense of separation.)

The trope symbol is normally placed under the accented syllable, unless it is a *pre-positive* accent (telisha gedola, placed *at the beginning* of the word or phrase) or a *post-positive* one (telisha katana or pashta, placed at the *end* of the word or phrase).

The Hebrew text frequently puts a *makkeph* (which is like a hyphen) between words in order to treat them as a single word to be chanted. I use a different system for English: If an entire English phrase is to be chanted to a single trope melody, I place it between grey brackets, as in this phrase from the Book of Lamentations:

[clings to her skirts]

The *leyner* is invited to fit this phrase to the *Eicha* “rivi'i” melody in whatever way seems most natural.

As a variant of the “grey bracket” device, I indicate pairs of tropes by “wrapping them around” the phrase which have the combined melody:

mercha/tipcha	kadma/geresh (or: azla, etc.)	mercha siluk
(Renew our days)	(She weeps bitterly).	(a fire-offering to God)

Again, the *leyner* should decide on the most natural way to fit the phrase to the combined trope melody.

I put words in gray which I consider essential but which don’t strictly match the Hebrew. I also “pad” some phrases with extra words in gray to fill out a musical phrase nicely. Different trope systems vary widely in the length of the musical phrase used, so the words in gray may or not be used depending on the *leyner*’s cantillation system. In particular, the tropes *telisha g’dola* (ר), *legarmeh*, *metigah-zakef*, and *pazer* vary widely in the musical phrases used for chanting. (And please indulge me in my whimsical treatments of *shalsholet*.)

“*Metigah-zakef*” is a special trope combination which can be recognized by a kadma and a zakef katon appearing on the same Hebrew word (again, a *makkeph* makes two words into one). (There are several examples in Genesis 18 & 19, beginning with 18:16). I indicate this by placing the corresponding English phrase in grey brackets:

[Take heed—take care for yourself]

In some trope systems (viz. cantor Moshe Haschel in “Navigating the Bible II”) this is given a distinctive melody—I add extra syllables to fill out the musical phrase (as in “take care” in this example). Haschel’s system also chants the trope *munach* as *legarmeh* more often than other systems do.

I don’t write a single word of translation without first hearing the melody of the phrase in my mind, following one of two trope systems: The one by Portnoy and Wolff (*The Art of Cantillation*) or the one by Joshua R. Jacobson (*Chanting the Hebrew Bible*).

I transcribe the name יהוה as YHWH (in small caps). I almost always chant this as *yud-hey-vav-hey*, which I have discovered fits marvelously into several of the trope melodies. But of course the *leyner* can choose to pronounce it as “God” or “Adonai”.

Warning on the Hebrew text: The text I use for the English trope system is from Aryeh Kaplan; the Hebrew text I display is from Wikisource. Occasionally (but rarely) a phrase will use different tropes in the two systems.

The English translations I mostly use (besides several scholarly commentaries) are the following:

Aryeh Kaplan, ‘The Living Torah’ (1981) (also my source for proper names & transliterations)
Richard Elliott Friedman, ‘The Bible With Sources Revealed’ (2003)
Everett Fox, ‘The Five Books of Moses’ (1997)
The Stone Edition ‘Tanach’ (1996)
JPS ‘Hebrew-English Tanach’, (2nd Ed. 2000), *along with* Orlinsky, ‘Notes on the New Translation of the Torah’ (1969)
Robert Alter, ‘The Five Books of Moses’ (2004)
Commentaries in the ‘Anchor Bible’ series
Rotherham, The Emphasized Bible (1902)
The Jerusalem Bible (1966) (also my source for topic headings)
The New King James Bible (1982)